

REACTION TO THE FRENCH COLONIZATION OF INDO-CHINA

working class, but in the North the movement found supporters principally among the intelligentsia. All the key positions were held by men trained in Canton,

On May 1, 1929, when the annual meeting of the Indo-Chinese communists took place in Hongkong, the three delegates from Tonkin electrified the congress by proposing reforms along purer Marxist-Lenin lines, and away from the Annamite nationalistic trend. The

conservative element, called bourgeois by the Marxists, broke away in fright and formed their own party, which now made the third communist group in Indo-China. Each flirted with the Third Internationale for recognition, but Moscow showed great reluctance to select any one of them for official investiture, and urged Nguyen-Ai-Quoc to reunite the groups, whose mutual denunciations were purely destructive. All were

agreed that he was the only possible leader, so a delegation was sent to him in Siam, where he was working on revolutionary propaganda. In

spite of his bad health he accepted the task and transferred the party's headquarters from Bangkok to Haiphong and thence to Saigon. Though

Moscow gave its blessing and a monthly subsidy of 5,000 francs to the now united party, Nguyen-Ai-Quoc cannily held in his own hands the key to Russian support. This arrangement had the advantage of secrecy, but the drawback of isolating the party both financially and morally after its leader's arrest. This took place at Hongkong on June 6, 1931, through the co-operation of the British police. He was cared for in prison with a devotion that can only be attributed to the fear that his death—for he was very sick with tuberculosis—would give him the crowning glory of martyrdom.

Nguyen-Ai-Quoc, however, had had time to give his

party an organi-
 zation along Muscovite lines of village cells and town
 and cantonal
 sections which sent delegates to the directing
 central committee.
 Many groups were worked upon—factory hands,
 functionaries, peasants,
 and students of both sexes. This man, mystic and
 ascetic that he
 was, not only was a remarkable organizer but he could
 raise money
 from the wary and miserable Annamites. His policy of
 anonymity of
 leadership and discipline has been strictly
 maintained: in some cells
 the romantic oath in blood was still in vogue. Russia
 showed its con-
 tinued interest in her willingness to educate promising
 Annamite mater-
 ial, and about one hundred Annamites have taken
 advantage of this
 opportunity. Moscow's influence has been decidedly
 one of restraint.
 It has formally disapproved of terrorism in Indo-China,
 and preferred
 tracts, strikes, and meetings as methods of fostering
 the strength of the